[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 22. Vol XXXI. Saturday, May 29, 1869. Price One Penny.

FORTIETH ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 334.]

Thursday morning, April 8, 1869.

Conference was called to order by President Brigham Young.

Tabernacle choir sang the hymn on page 292, commencing, "I saw a mighty angel fly."

Elder Geo. Q. Cannon prayed.

Tabernacle choir sang the hymn on page 293, "Go ye messengers of Glory," &c.

President Brigham Young addressed the Conference. He understood that many of the Saints had borrowed money from their friends in the old countries to assist them to come here, and have not paid it back. Even Elders in Israel had obtained money and had not returned it. Such excused themselves by saying they received it as a gift. He wished all such to pay such monies back with interest, that the gift may go around. If any should refuse to refund what they had borrowed, the Bishops should cut off such from the Church. We wish the Saints to make liberal donations for the gathering of their brethren and sisters this year. I should like to propose a condition as to whom we shall gather. We see many after they come here indulge in evil practices and depart from the faith. Would it not be well to have all whom we shall gather, before they leave the old countries, make a solemn covenant that they will keep the Word of Wisdom, and otherwise live in accordance with their religion when they get here? This people should cease entirely and forever to trade with those who would destroy us. Many think they have a perfect right to trade where they please; such have not the light of the Gospel in them—they are filled with darkness. It was said by one of the brethren that it would be easier to raise the dead than it is to govern and control the people. This is true. It would be easy for the Lord to resuscitate a body that the breath had left, but He cannot control and govern this people but by His laws and His persuasions. It is no miracle for the Lord to raise the dead. There is no such thing as a miracle only to those who are ignorant of the laws by which such things are performed. We see the effects to-day of the people being so far controlled in relation to trading with their enemies. The number of merchants, clerks, &c., of those who are not of us, such as would use their influence and means against us, has been greatly reduced. I have been driven from my home five times. I do not wish to see those scenes re-enacted. In relation to the Female Relief Societies, they have been instrumental in doing a large amount of good. The names of those sisters who have been diligent in doing good will be handed down through all eternity. The sisters should take the lead in abolishing the tendency of the mothers and daughters in Israel to follow after the foolish fashions of the world. This matter

lies principally with sisters, and but few of the brethren care anything about fashion. Let every Ward and settlement have a Female Relief Society, and also a store that they may do their own trading. Some wanted to know whether it was right to send east for goods or trade at the parent store. At Lehi the Co-operative Store, at the end of five months, was able to pay a dividend of about $28,00 on each share of $25,00, which was the result of replenishing their stock often instead of once or twice a year from the east. At other places they had done even better than this. I do not want the men of capital to buy out all the shares in these stores. The poor should have a chance. Let the men of capital build factories, raise and purchase wool, flax, &c., manufacture cloth, linen, and other fabrics. Let the people observe every word of God which leads to life, happiness and glory.

President Young headed a subscription list to gather the poor with a donation of $2,000.

President Geo. A. Smith next spoke. Any who manifest a spirit that would prevent our consolidation in business and other matters are led towards apostacy. The manuscript of the Book of Mormon is in the Deseret alphabet, and is now ready for publication. It is designed to publish an edition of ten thousand copies, suitable for the use of schools. Its publication will involve considerable expense.

Complaints have been made that men without character or reputation have been engaged to teach in schools. This has been, measurably, on account of the brethren being diffident in taking schools. A department has been instituted in the University of Deseret to prepare young men and women to take charge of schools.

It is advisable that parents should send their children to the University, that they may be qualified as teachers. Every man who has not done so should take the earliest opportunity of declaring his intentions of citizenship. It was necessary for our well-being and protection. Congress, last season, concluded to give the people some rights in regard to the land they had cultivated.

A number have been called to go South to strengthen the settlements there. Some have not gone on account of their being engaged in building the railroad. Those who are now free from their engagements on the railroad are expected to fulfill their mission, unless they have been called to go on other missions.

The inhabitants of this Territory should strictly observe the militia laws, that we may be able to protect ourselves. Let us have our arms in order, and never let our ammunition grow scarce. Above all things, let us sustain and build up Zion.

President Geo. A. Smith's discourse consisted of a number of texts which he wished the people to elaborate in their own minds.

Elder Geo. Q. Cannon.—One point has been advanced which is very striking, namely, that Zion can never be redeemed until this people are prepared to enter into what is called the Order of Enoch. The interest in regard to building up the Centre Stake of Zion should never flag. Our individual work is to prepare ourselves to enter upon this Order. Although this is a beautiful city, yet it is very far from being what we expect the New Jerusalem to be. The servants of God have had much trouble in preventing many from selling out their homes here. Until we become imbued with the feeling that all we have belongs to the Lord, we can never go to Jackson county, there to re-build up Zion. Here is an individual question to ask ourselves: Are we ready to lay all we possess at the feet of the Bishop, and take our stewardship from him, be it much or little, and turn all our surplus property into the treasury of the Lord? What is the Celestial law? It is being revealed, but probably will not be revealed in its fullness until we enter the Celestial kingdom.

Elder McAllister sang the hymn on page 71, "O, say what is Truth."

Conference adjourned till two o'clock p.m.

Elder Brigham Young, jun., dismissed.

The Authorities of the Church were sustained this afternoon. The particulars will be published, with the minutes, to-morrow.

Thursday, 2 p.m.

Conference was called to order by President Brigham Young.

Tabernacle choir sang, "The glorious day is rolling on."

Prayer by Elder E. T. Benson.

"Ye ransomed of the Lord" was sung by the Tabernacle choir.

Elder George Q. Cannon presented the Authorities of the Church for the approval or disapproval of the Saints, as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., and Joseph F. Smith, members of the said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, Wm. H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Charles S. Kimball, Joseph S. Barfoot, Samuel W. Richards, Nathaniel H. Felt, John P. H. Rumell, Miner G. Atwood, Hampden S. Beatie, Wm. Thorn, Dimick B. Huntington, and Theodore Mc Kean, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little his counselors.

Benjamin L. Peart, President of the Elders' Quorum, Milton H. Davis and Abinadi Pratt his counselors.

Samuel G. Ladd, President of the Priests' Quorum, Robert Price and Wm. McLaughlin his counselors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi his counselors.

James Leach, President of the Deacons' Quorum, Peter Johnson and Charles S. Cram his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor, George A. Smith, Daniel H. Wells, and Edward Hunter, his assistants for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his assistant.

The votes in favor of sustaining the Authorities were unanimous.

President Brigham Young delivered a powerful and eloquent discourse, of which it would be impossible to give a correct idea in a short synopsis. His remarks will, in a short time, be published entire.

Conference adjourned until the 6th day of next October.

Elder McAllister and the congregation sang the hymn on page 165, beginning "Do what is right, the day dawn is breaking."

Benediction by President George A. Smith.

JOHN NICHOLSON,
Clerk of Conference.

—*Deseret Evening News.*

SOCIETY.—The love of society is natural; but the choice of our company is a matter of virtue and prudence. Noble examples stir us up to noble actions; and the very history of large and public souls inspires a man with generous thoughts. It makes a man long to be in action, and doing something that the world may be the better for; as protecting the weak, delivering the oppressed, punishing the insolent. It is a great blessing, the very conscience of giving a good example; beside that, it is the greatest obligation any man can lay upon the age he lives in.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,

IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 337.

With this stern resolve they crossed partially-settled Iowa in 1846. Being scantily clad and but poorly provisioned, many perished by the way. The close of the autumn found them encamped upon the banks of the Missouri, in what was then called the Pottawatomie country. Here they wintered, laying out the town now known as Council Bluffs. In the spring of 1847, when preparing to send forward their pioneers to seek out a home and a route thereto, the United States Government called upon the Mormons for a battalion of five hundred men to aid in vindicating its honor in the conflict with Mexico. In spite of the sacrifice involved in a compliance with this call there was no hesitation in the response, and the men promptly volunteered. They made the march across the continent under the command of Philip St. George Cooke, and were honorably discharged in southern California the following year. The congratulatory order of Colonel Cooke is full of the most unqualified testimony to their patriotism, subordination, endurance and general good conduct, and I invite its perusal by all who still credit the injurious calumnies with which we have been assailed :—

[Order No. 1.]

Headquarters Mormon Battalion,
Mission of San Diego, Jan. 30, 1847.

The lieutenant colonel commanding congratulates the battalion on their safe arrival on the shore of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry. Nine-tenths of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules by herding them over large tracts, which you laboriously guarded without loss. The garrisons of four *presidios* of Sonora concentrated within the walls of Tucson gave us no peace. We drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose to enter upon a campaign and meet, as we believed, the approach of the enemy, and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenant A. D. Smith and George Stoneman, of the first dragoons, have shared and given you valuable aid in all these labors.

Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of Lieutenant Colonel P. St. George Cooke.

P. C. Merrill, Adjutant.

Returning eastward these men found their families in the great basin of the Salt Lake. The advance guard of the Mormon emigration reached Salt Lake valley on July 24, 1847, selected the present site of Salt Lake City, built a fort of some strength as a protection against the Indians, and planted some root crops, a portion of which partially matured. A few of these pioneers, under the lead of President Young, returned to the Missouri river the same

fall, leaving the majority to plow and plant during the following season. Their subsistence through the entire winter was in part a root growing wild, and pointed out by the Indians as capable of supporting life. The few cereals and roots brought with them were saved for planting, for such were the difficulties of transportation through the eleven hundred miles of mountains and deserts they traversed, that it was with the greatest difficulty they could bring the necessary implements and grains and roots for seed. No white man save Colonel James Bridger, a trapper at Fort Bridger, and a mountaineer named Goodyear, was found in the region, consequently the Mormon pioneers were undisputed masters of the country, with no neighbors except the wild and degraded Utah and Shoshone Indians, whose friendship was courted for the sake of peace, and has always been retained through a policy of liberality and justice. The opinion of Colonel Bridger was expressed that it was impossible to raise grain in that region, and that immigration to the "great basin" would be followed by starvation. Nevertheless, trusting in the Providence of God and remembering the persecutions of man, the community resolved to dare the alternative.

When the bulk of the immigration reached the valley in 1848, they found that much had been raised for their support, besides a large percentage preserved for seed. Rations of bread were issued and used, and the people were again in a condition of comparative safety and comfort. The march of 1848, as may be supposed, was attended with great hardships. The immigrants were deficient in transportation, and suffered from a scarcity of provisions and the severe toils of the journey. Great mortality resulted from disease, old age, and other causes, and it was said that the trail of the Mormons could be followed in 1849 by the graves of the dead they had left on their route. Yet it is worthy of note that during that pilgrimage of four months' duration neither the spinning wheel nor the loom ceased to do its work, the large wagon and the slow step of the ox giving an opportunity for labor while the train was in motion. There are now in Utah hundreds of yards of goods for which the material was spun and which were woven during that journey. Every means was utilized to the utmost; even the faithful cow gave her strength in the yoke, and furnished milk at night for the sustenance of the children she had drawn during the day.

Such, sir, are some of the incidents connected with the planting of this colony which is now sought to be legislated out of existence. The calumnies charging the Mormons with idleness, immorality, and disloyalty, are all refuted by the facts of history. The first printing-press ever taken west of the Missouri river was established by them at Independence, in 1832. The first newspaper in the great basin of the Salt Lake, where now there are three, and I believe the first in San Francisco, were published by the Mormons. The first United States flag unfurled in the great interior, save by Government officials, was raised by Mormons. Well do I know the spot where the first "liberty pole" was raised, and from the top of which floated the Stars and Stripes, while yet the country was known as Mexican territory. In obedience to Mormon love of law and order and of the institutions of our country, one of their first acts after reaching their new home was to meet in convention and form a local government and send a Delegate over three thousand miles to Washington, and ask the parent Government to extend her protecting care over them.*

* Extract from a discourse delivered by Daniel H. Wells, one of the prominent dignitaries of the Mormon Church, on the occasion of the fourth anniversary of the entrance of the Mormons into the valley of the Great Salt Lake:—

"It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American Republic.

"No wonder that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our country. Remember that it was by the act of our native country, not ours, that we were expatriated, and then consider the opportunities we had of forming other ties. Let this pass while we lift the veil and

In regard to the Christian temper of the Mormons during the infancy of this colony there is also indisputable evidence. The year 1849 blessed the new settlement with an abundant harvest, amply sufficient, with strict economy, for its wants, besides something to spare to the many California immigrants who crowded the plains during that season in their march to the Pacific shores, and whose lack of experience had caused much sickness and great loss of stock. Multitudes fell by the way-side, and many of those who succeeded in reaching "the great half-way house," as they styled Salt Lake City, were sadly in need of rest, medical treatment, and good nursing. The ill-health of many forced them to remain there for a time, and numerous lives were saved by the careful watching and tender nursing of some good old mother by the bedside of the suffering stranger. For several years Salt Lake City was more or less a hospital for emigrants during the fall and winter seasons from disease and accidents incident to a long journey. When the strangers became rested and were able to proceed, they exchanged their broken-down stock for fresh animals, recruited their supply of breadstuffs, and having improved their health by a free use of vegetables, went on their way rejoicing. Captain Stansbury, who spent a year among the Mormons while engaged on the Government survey of the Great Salt Lake in 1849 50, in his report gives the following frank testimony to the character and dealings of the people :—

"In their dealings with the crowds of emigrants that passed through their city the Mormons were fair and upright, taking no advantage of the necessitous condition of many if not most of them. They sold them such provisions as they could spare at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year. I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect arose either from interested misrepresentations or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied, to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promply arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned or made to labor on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being further from their faith or practice than the spirit of communism, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extents of their church government,

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show the policy which dictated us. That country, that Constitution, those institutions were all ours: they are still ours. Our fathers were heroes of the Revolution. Under the master-spirit of an Adams, a Jefferson, and a Washington, they declared and maintained their independence, and under the guidance of the Spirit of truth they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity?

* * * *

"Those who have indulged such sentiments concerning us have not read Mormonism aright, for never, no, never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war which may return and spend their fury upon her own head, never, no, never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions handed down to us by her honored sires, made dear by a thousand tender recollections."

(which is a theocracy,) and in the nature especially of their domestic relations."

A few words of evidence may not be amiss in regard to the orderly character of the Mormons and the capacity for self-government, especially when the witness is one suspected of no partiality for the people whom he describes. Lieutenant Gunnison, speaking of the same period, says:—

"We found them in 1849 organized into a State with all the order of legislative, judicial, and executive officers regularly filled under a constitution eminently republican in sentiment and tolerant in religion, and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed with all the routine of an organized self-governing people under the title of a Territory, they being satisfied to abide their time in accessions of strength by numbers, when they may be deemed fit to take a sovereign position, being contented so long as allowed to enjoy the substance under the shadow of a name. They levy and collect taxes, raise and equip troops for protection in full sovereignty on the soil they helped to conquer first and subdue to use afterward."

Gunnison also adds his testimony to that of others in regard to the fair dealing of the people, and says that food "was sold to the gold emigrants at a less price than at Fort Laramie, four hundred miles nearer to the States."

[TO BE CONTINUED.]

MOTHERS AND CHILDREN.—The Rev. J. M. Gregory, in his paper on "Woman's Place and Work," says:—"It is a social fact, of most alarming import, that not only does the physical vigor of a race maintain always the just ratio of the physical health of the mothers, but that families and races often die out from the diminished maternal power of their women. The enervated and feeble daughters of idleness can never be mothers of a healthy and vigorous progeny, and ultimately must cease to be mothers at all. Social reform, if it would operate permanently, must begin with the mothers." To trace all the evil defects in offspring to a mother's weakness is short-sighted, at least; and so it is to trace to her all of the virtues possessed by the children. Each parent is about equally responsible for the evil and the good. A father's vices, his disposition to drink and smoke, to be lazy and profligate, may be inherited equally with the mother's frivolity and extravagance. The mother's gentleness and grace is as important as the father's courage, enterprise, and strength. The two happily combined make the best men and women.—*Herald of Health.*

"FROM THE ETERNAL HILLS."—Frank, a correspondent of *Collins Omaha Advertiser*, thus speaks of Utah and her people:—"The beautiful Salt Lake Valley—the Palestine of America—of which his Excellency, Brigham Young, is President, has been entered and passed over by the great U. P. and the Saints have had their joyous jubilee over the magical event. Take Utah within all her boundaries and in all her lands, people, homes, business, laws and discipline and every observer will declare at once, that it is in every respect *par excellence*, having no equal among any of the older States and Territories for good order, systematized working together for the mutual good, and succesful and prosperous government. There are no petty litigations, no street brawls, no riotous proceedings, no high crimes and misdemeanors, no drunkenness, no gambling hells, no dance houses, no unfair dealings, and thank God! no Church scandals and clerical demoralization; and this state of high public and private morality is eminently due to the careful and prudent administration of President Young and the honorable men who hold office under him. Until our older States, who claim all the religion and decency and morality extant, can show as clear and as goodly a christian record as Utah, let their blatant and corrupt representatives faithfully hold their peace and hide their guilty heads in shame, whenever Brigham Young may deem it prudent to challenge a comparison upon any point they may dare to raise. We are no Mormon nor the son of a Mormon, but we say this much for the government of Brigham.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 29, 1869.

THERE MUST ALSO BE WORKS.

In conversing upon the principles of salvation, one often hears the remark: "Sir, I rely upon the merits of our blessed Lord and Savior Jesus Christ," as a plea for not complying with the requirements of the Gospel. It is truly written that faith without works is dead; or, in other words, is not the faith required in the Scriptures.

When Nicodemus went to Jesus and confessed that he knew that He was a teacher sent of God, the Savior did not tell him to merely rely upon His merits and believe and he should be saved, but said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, can any one be said to truly believe on Him, if he neglects to keep His commandments?

Peter taught that it was not only essential to believe, but also to repent and be baptized for the remission of sins, that they might receive the Holy Ghost. And whenever the Gospel has been preached with authority from Heaven, faith, repentance, baptism and the gift of the Holy Ghost by the laying on of hands have been taught, as in the case of the inhabitants of Samaria, the eunuch, Saul at his conversion, Cornelius, and whenever and wherever the Gospel has been preached by the power of the Holy Ghost. It has never been taught by the sanction of Heaven that faith, without obedience to the requirements of the Gospel, would justify any one; nor that, without such obedience, merely relying upon the merits of Christ would insure salvation. Such notions arose through the "falling away," and are to be classed among "the precepts of men."

The Apostles were powerful in testimony, because they had the testimony of Jesus. They knew that He would bear witness of the truth of their divine missions, unto all that would obey the commandments given through them. And where does the Bible teach that the gifts and blessings of the Gospel have been done away, as being no longer needed; or that any one can be saved without obeying the commandments of God? Jesus Christ has again organized His Church upon this earth, and the Gospel is again being proclaimed in its fullness. "But how are we to know this?" is the question frequently asked. How did they know it in the days of the Apostles? By receiving their testimony, and obeying the requirements.

The Savior said: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God." The Apostles promised the gift of the Holy Ghost to those who would believe, repent, and be baptized. Could a man receive so precious a gift, and not know it? That gift is again vouchsafed to man upon complying with the same conditions.

The promise is unto all who will hearken and obey, high or low, rich or poor, learned or unlearned. "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

G. T.

CORRESPONDENCE

SWISS AND GERMAN MISSION.

Zürich, May 14, 1869.

Pres. A. Carrington.

Dear Brother,—On the 7th ult. I, in company with br. O. Ursenbach, started for Geneva. We went as far as Bern, remained there two days with the Saints, and then proceeded to Geneva by way of Biel, St. Imier, Travers-Thal and Neuchatel. We reached Geneva on the 17th, and remained ten days. During my stay there I visited as much as possible, and was both pleased and edified with much that I saw. The asylum for the aged and infirm is admirable for its system, cleanliness, and capacity.

On my return I stopped at Bern two nights, and reached Zürich on the 29th. In visiting the Branches I was privileged in holding meetings with the Saints at each place, Biel excepted, and was much pleased with the spirit manifested, and think, if we can judge shepherds by the condition of their flocks, that much credit is due to bro's. Ursenbach and Richards, as also their co-laborers bro's. Roth and Willi, for their unflinching zeal in disseminating the words of truth.

Upon arriving here I found the good Saints under my charge in a prosperous condition and, I hope, pleased to see me with them again, as it is my earnest desire and prayer that I may merit and enjoy the love, confidence and esteem of every one in the Mission.

I rejoice in my labors, thank God for my co-laborers, and hope that I may ever have as good a President as our mutual and zealous friend br. Maeser. So far as I am a competent judge, we are up to the spirit of the times; and when I say we are growing morally as well as in numbers, I only speak of what is obvious to all. The brethren here are, I believe, all well.

Br. Maeser joins me in love to all.

HEBER YOUNG.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, MANCHESTER, MAY 16, 1869.

10.30 a.m.

Present from Utah:—Albert Carrington, Pres. of the European Mission; H. C. Jacobs, Pres. of Manchester Con.; James Sharp, Pres. of Edinburgh Con.; R. E. Egan, Pres. of Birmingham Con.; L. W. Shurtliff, Pres. of Nottingham Con.; F. H. Hyde, Pres. of Sheffield Con.; A. E. Hyde, Pres. of Leeds Con.; N. B. Baldwin, Pres. of Staffordshire Con.; W. H. Homer, Pres. of Leicester Con.; H. J. McCullough, Pres. of Reading Con.; J. M. Ferrin, Traveling Elder in Manchester Con.; J. F. Hardie, Traveling Elder in London Con.; Joel Grover, Traveling Elder in Glasgow Con.; W. Farr, Traveling Elder in Liverpool Con.; George Lake, Traveling Elder in Nottingham Con.; and of the local Priesthood, John Schofield, Traveling Elder in Manchester Con.

Elder Ferrin reported that District No. 2 was in a much better condition than it was six months ago; he traveled through all the Branches, found the Saints feeling well, knew they were constantly improving, and felt well concerning them.

Elder Schofield said there had been a great improvement in District No. 1 during the last six months; the Saints

were feeling well; in some Branches Sunday schools had been started, tracts distributed, and out-door preaching begun; about twenty had been baptized; bore testimony of the truth, and expressed his gratification and pleasure when laboring among the Saints.

Pres. Jacobs bore testimony to the truthfulness of the reports of his brethren; stated that they had no difficulties to contend with, and read the statistical and financial reports, which were unanimously accepted. Branches, 13; Elders, 57; Priests, 35; Teachers, 12; Deacons, 13; members, 514. Total, 631. Emigrated 1. Baptized, 24.

The Authorities of the Church were presented, and unanimously sustained.

Elder Farr said that, by the Spirit of the Lord, he could bear testimony that Joseph Smith was and is a Prophet of God, and that Brigham Young is his chosen and lawful successor; rejoiced in the privilege of bearing his testimony to the truth, and prayed that we might remain faithful, for God would have a tried people.

Elder Grover stated that our religion was a complete system; his knowledge was continually increasing, and he could testify that he had received the blessings promised to the obedient; exhorted all to live their religion.

Pres. Frank Hyde compared the preaching of the Gospel to sowing seed, and, though we may not always see the results of our labors, yet, if faithful, much of the seed will grow and bear fruit; it is the privilege of the Saints to know the mind and will of God; exhorted all to be united.

Pres. W. H. Homer spoke of the Church as organized in the days of the Savior, and the organization in our day through Joseph Smith the Prophet; felt to live nearer unto God, that he might have more of His Spirit.

Pres. H. J. McCullough felt truly thankful that he had the privilege of coming to this land; the hand of the Lord had been over him all the time for good; said faith and works should always go together.

2.30 p.m.

Pres. A. E. Hyde spoke upon the first principles of the Gospel, and reasoned upon the fallacy of the notion that faith without works is efficacious.

Pres. Shurtliff showed the necessity of reducing to practice the principles of the Gospel; explained how essential it was to constantly have the Spirit of the Gospel with us.

Elder J. F. Hardie spoke upon the evidences of the truth of this work; said he had received a testimony of its truth which he could not deny; truth will always cleave to truth.

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6 p.m.

Pres. Carrington delivered a most interesting and instructive discourse, treating upon emigration, and the great blessings the Gospel confers upon those who continue obedient.

The meetings were opened and closed as usual.

Reported by JOHN SCHOFIELD.

A social party met in the same Hall on Saturday evening, 15th.—J. S.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

The history of the Jews during the twelfth and thirteenth centuries, presents a gloomy and cheerless aspect, which is made up of several equally revolting elements. Cruelty, ignorance and bigotry on the part of those in power, and subjugation and misery on the part of their victims, constitute the most prominent elements of the picture. In the East, Hezekiah, the last representative of the Prince of the Captivity, was deposed and slain by order of the Caliph Kader, the Babylonian ruler; and about the same period the Rabbinical schools of Mesopotamia, which had flourished with great renown during many centuries, were finally suppressed and abolished. In Palestine, the Jews were few in number, and trodden under foot by every

species of tyranny and persecution. It is said, that in Constantinople there were but two thousand Israelites then living, who were despised and obscure. It was in the countries of Western Europe that the Jewish race had chiefly congregated during the Middle Ages; and there they experienced the alternate extremes of prosperity and adversity.

But the latter now greatly predominated over the former. Several causes contributed to the permanence of that spirit of hostility and prejudice which existed against the people throughout Western Europe during the Dark Ages. The first was the general supremacy of the Feudal System. In that system there was close connection and sympathy between the several orders of persons existing in the State; beginning with the lowest, the serfs, who were dependent upon and protected by the nobles, their real rulers, whose interests were, in a measure, identical with their own; up to the sovereigns who were dependent upon the support of the feudal lords for the security of their thrones. But in this pyramidal system, the Jews had no recognized place; for the Church was the foundation-stone of the system, from which the Jews, of course, were excluded, unless they became converts. The second cause of their precarious condition was the spirit of chivalry which became generally diffused. With the romantic splendor of the knight-errant the Jew had little sympathy. No Christian lady would consider him as her champion; and as the chivalric spirit became more intense and more generally cultivated, the contempt with which the Jew was regarded became greater. It must also be admitted that the influence of the clergy of the Church was hostile to the Jews. This may often have proceeded from an honest conviction of duty; but, in many cases, personal prejudice and hostility were at the bottom of the general war of opposition and sometimes of persecution with which they visited the Israelites. To all these must be added another cause, more potent, perhaps, than the rest. At the period of which we write, the Jews had generally adopted the business of money-lending and usury as their favourite pursuit; and that fact kindled the jealousy and hostility of the rest of the community. The Jews were driven to engage in this occupation by the various disabilities and restrictions with which they were harassed in the various countries of Christendom. As the possessors of ready money, they could defend their property more easily from plunder and exaction; and, after having been compelled to adopt this pursuit by the treatment received from the other portions of the community, they were censured and persecuted for that which the law of self-preservation had absolutely demanded.

Nowhere, in that age, were the effects of these prejudices more clearly evinced than in the kingdom of France. In that country the Jews had become both numerous and wealthy, in consequence of the prosperity which they had enjoyed under the benignant sceptres of the immediate successors of Charlemagne. In the southern provinces they had become extensive landowners. In the northern, they were equally prosperous. In Paris they were a power very perceptibly felt in the community for their wealth and influence. In Troyes they had an academy for Rabbinical instruction, which had attained great celebrity. Their persecutions began in consequence of the prevalence of an absurd prejudice and slander, that they had conveyed intelligence of the intended movements of the Crusaders to the Mahomedan rulers of Palestine. Other misrepresentations, equally false, were industriously circulated: that they had decoyed Christian children into their houses, and crucified them; that they obtained consecrated wafers by theft or bribery, and then subjected them to every possible species of insult; that they had received the sacred vessels of the churches as security for moneys lent to the priests, and defiled them while in their possession; and that they fabricated wax images of the crucified Christ, and then punctured them derisively with needles.

When Philip Augustus ascended the throne of France, the worst miseries of the Jews began. He immediately proclaimed an edict confiscating all

debts owed to the Jews by his subjects, and commanding them to restore all pledges which they held for the payment of loans to their original owners. Among the latter a golden crucifix and a copy of the Gospel adorned with precious stones were found; and this fact was used as a justification for the most rigorous measures against them. While assembled in their synagogue, the building was surrounded by the royal troops, the Jews were dragged to prison, and their houses taken possession of. After several weeks, another edict followed, commanding them to sell all their movable goods and leave the kingdom, and confiscating all their immovable or real estate to the use of the crown. This edict was rigorously executed, and, by its operation, the whole Jewish community in France were not only exiled, but absolutely ruined; for they could obtain but little money for those articles which they were commanded to sell, when disposed of under such unfavorable circumstances. It is recorded that the clergy were generally zealous in seeing that this decree was carried into rigorous operation; and a monkish historian relates that these results should be regarded as a jubilee, inasmuch as, by their occurrence, the Christians in France had recovered their liberty, of which they had been deprived by the usurious exactions of the Jews. This observation shows to what degree their influence and importance as the financiers of the community had then extended.

[TO BE CONTINUED.]

COMPLETION OF THE PACIFIC RAILWAY.

The Pacific Railway is completed. The last tie and the last rail were laid down on the 10th instant with great ceremony. The tie was made of California laurel, highly polished, and mounted with silver at the ends, and the "last spike" was made of gold, weighing 20 oz., and ornamented with appropriate designs and inscriptions. The rail was laid upon the laurel tie and the golden spike was driven home, and the great work was pronounced finished amid the plaudits of an assembled multitude.

The *New York Tribune* publishes a long article descriptive of the new railway, which stretches across the American continent in an unbroken line of 3377 miles, and connects the Atlantic and Pacific oceans. Some idea of the immensity of the undertaking may be gathered from the following remarks with which the article closes, due allowance being made for the slight dash of high-falutin inseparable from certain branches of transatlantic journalism:—"Some sanguine writers believe that by running steamers and locomotives at their utmost speed the entire time from Yokohama to London can be reduced to three weeks—ten days to San Francisco, four from there to New York, and seven from New York to London; but for the present we may be abundantly satisfied with nearly twice that time. Upon these closing lines my pen lingers, and I listen for the voice of the future breaksman. Day after day, on the continental journey, will he open his door, and shout to sleepy passengers, 'Chicago: change cars for New Orleans and Lake Superior.' 'Missouri River: change cars for Saskatchewan, Kansas city, and Galveston.' 'Rocky Mountains: change cars for Santa Fé, El Paso, Matamoras, city of Mexico, and all points on the Northern and Southern Pacific Railroads.' 'Great Salt Lake: 20 minutes for dinner. Change cars for Fort Benton, British Columbia, Big Canyon of the Colorada, Panama, Lima, and Valparaiso.' 'Sierra Nevadas: change cars for Owyhee, Columbia river, Puget Sound, Sitka, and Kamschatka.' 'San Francisco: passengers for New Zealand, Honolulu, Melborne, Yokohama, Hong Kong, and all other points in Asia, Africa, and Europe will keep

their seats till landed on the wharf of the daily line of the Pacific Mail Steamship Company. Baggage checked through to Pekin, Calcutta, Grand Cairo, Constantinople, St. Petersburg, Paris, and Liverpool!'" — *Liverpool Mercury.*

FEMALE INFANTICIDE IN INDIA.

A great deal has lately been written in England on the subject of baby farming, and the late trial of no less than 18 women in six towns in France for being members of what might almost be called a society for the suppression of infants has also excited considerable attention. In this country, however, we are more apathetic, for from the account given of the crime of infanticide by Mr. Hobart, in his report on "Female Infanticide in Bustee," it is evident that the crime has been known by the Government to have existed to an alarming extent in that locality for ten years at least, and that no steps have been taken to check it by legislation. So long ago as 1856 Mr. Moore was specially deputed to investigate into the prevalence of this crime in the very villages visited by Mr. Hobart, and, strange to say, the proportion of males to females in a large number of them is exactly the same now as it was then, namely, 79 boys to 21 girls under six years of age. Not that this by any means represents the worst cases, for in some villages of the Baboos of Bhudawar Kullan there were 104 boys to one girl, and this one had only escaped by being born and kept at the house of her mother's family; and for ten years there has been only one girl married in all the villages of this family. The neighbors themselves even pointed out this clan with some degree of horror, remarking that their tanks were deep with infants' bones, and the floors of their houses paved with skulls. But other families are nearly as bad. In 23 villages of the Koonwurs of Pukherwa Kulan there were 204 boys and only 22 girls. In 14 of these there was said not to be a single girl, and the marriage ceremony was unknown. In five villages belonging to the Baboos of Purtabgurh there are said to be only two girls, and the Baboos of Asogpoor have not a single girl, and rather boast that no girl has ever been married from amongst them or known to have been born in their villages. Throughout the whole Pergunnah of Amorha, containing 145 villages, the average was 76 boys to 24 girls. The proportion amongst the Goutums, a numerous and proud race, who came originally from Oudh, is 88 boys to 12 girls; in eight of their villages not one girl exists, and no marriage has taken place for upwards of ten years. The Kulhums are not quite so bad, as in ten of their villages there were 177 boys to 65 girls, but the Chohans average 77 boys to only 23 girls in 20 villages. Since Mr. Moore visited these villages, but one clan, the Hauras, occupying only four villages, has at all improved, and they have now six girls where none existed formerly. Most of these clans are Rajpoots, refusing to intermarry with their neighbors, and whose clansmen will only marry their daughters in consideration of a heavy dowry. This and the other expenses of the marriage are said to be the causes of the destruction of the female infants; and even amongst those that survive, many are said to be sickly, owing to the want of proper care and attention. To supply women for the adult males a class of marriage brokers has sprung up, who either purchase or kidnap girls of other countries, and sell them to those able to pay for them, who make no inquiries as to their caste so long as they can persuade a Pundit to marry them. Some of the leading men of these clans, conspicuous amongst whom is the Rajah of Bansee, held a *punchayet* to attempt to reduce the expenses of marriages and the sums demanded as dowry, and the rajah, to set an example to his countrymen, married his nephew and four of his clansmen without accepting any dowry, and with

only very small processions, and on the marriage of his son would only accept one gold mohur in *tilluk*. Unfortunately he is not of the same caste as those amongst whom the crime chiefly prevails, and his example has not been followed, but the Government has written him a letter of thanks for his conduct. The Government of the Northwestern Provinces recommends immediate legislation on the subject. It might be a good opportunity for Lord Mayo to exercise his new power of passing a regulation without having recourse to the complicated machinery of the Council. At any rate, the Government can no longer abstain from interference.—*Calcutta Englishman.*

AMERICAN POLICY ON THE ALABAMA CLAIMS.

The *Times* Philadelphia correspondent, writing on the 7th instant, says—"The moderation of American feeling with reference to the Alabama claims controversy is still perceptible, and the general sentiment now is that it would be not only useless but foolish to hazard a rupture on this account. A tight rein will be kept by the Government on the new Minister, and he will be impressed with the idea of not being in any hurry to bring up the subject. Secretary Fish, in this matter, has gained the victory over the politicians of the Sumner school, and he is fortified by the support of the mercantile and commercial classes, whose influence is so potent in American affairs. It may be regarded as the settled policy of this Government not to push the Alabama controversy into any hostile attitude, and, however restive any section of the people may be under this decision, the majority will support the Government in its sensible course. There is some talk at Washington of changing the nature of the claims, by getting the Government to assume them. A tribunal will be created to adjudicate the claims; the individual claimants found to have just demands will be paid out of the public treasury, and the aggregate sum will be presented as a claim of the United States against Great Britain. This change in the character of the case is, however, only talked of, and has not been seriously considered, it being chiefly recommended by the fact that some of the poorer claimants are in want of money, and this will be a more speedy way of getting it than waiting for the dilatory negotiations to be concluded."

The Washington correspondent of the same paper says—"As regards the Alabama controversy I have nothing new to report. People seem to be relieved by the delivery of Mr. Sumner's speech—from the law of which, however, some of the best lawyers dissent—and are now waiting to see what will come of Mr. Motley's mission. I think the public is about equally divided on the question of having nothing more said about the matter at present, and having the demand for a settlement pushed home."

SUMMARY OF NEWS.

The number of wrecks reported the week, ending May 15, was 36, which raised the total for the present year to 1055.

It was stated at a recent convention of working women in New York that a majority of the girls employed to operate on heavy sewing machines in shops "last" only one to two years, although a few stand the labour a little longer time. "Their backs give out, their spines give way. It is that ugly motion of the foot that spoils the spine." We shall have to get up a society for the prevention of cruelty to working women.—*American paper.*

The heat at Marseilles is described as "overpowering."

California pays a premium of $1 to anyone who plants a shade tree by a roadside.

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire.- EMERSON.

An exhibition has been opened in Rome of the presents made to the Pope on the 50th anniversary of his entrance into the priesthood. There are 116 object in all, and it is pointed out that the only gift from a crowned head was sent by a non-Catholic sovereign—the King of Prussia. It is a porcelain vase from the royal manufactory in Berlin.

Advices from the south of France relate that an enormous amount of damage has been done by the hail in the department of the Ande. 25 communes having been devastated, with a loss of nearly 1,500,000f. The arrondisement of Muret, near Toulose, has also been laid waste to an extent of five kilometres.

In the House of Commons, May 10, Mr. Torrens presented a petition from 12,000 women, resident in the metropolis, praying that they may be admitted to the electoral privileges of citizenship.

The *Montrose Standard* gives a curious calculation of the weight in gold which each of the liberated Abyssinian captives has cost the country. Ten millions sterling, reduced to weight in sovereigns, represents 78 tons 12 cwt. 1 qr. 14 lb. 8 oz., or for each of the 60 men, women, and children released from the clutches of King Theodore, an expenditure in solid gold of 1 ton 6 cwt. 23 lb. and 1 oz.

DROUGHT IN AUSTRALIA.—The *Melburne Argus* says that the most frightful reports of the desolation occasioned in the interior of the colony by the severity of the drought are continually appearing. The line of road from Wagga Wagga to Hay is said by a late traveller to be comparable to nothing but the Valley of the Shadow of Death. It is literally strewed with the skeletons or the decaying carcases of wretched animals that have perished from starvation or thirst. Horses, cattle, and sheep, and even the wild denizens of the plains—kangaroos, emus, and turkeys—are lying dead in all directions, tainting the atmosphere, and giving abundant occupation to the crows.

THE AMOUNT OF THE ALABAMA CLAIMS.—Regarding the claims advanced against this country from America, the following, from an official source, is a summary of the vessels said by them to have been captured and destroyed by rebel cruisers and other tenders which they assert were fitted out in British ports, and the amount of claims:—Alabama, 70 vessels, worth $5,271,768; Florida, 36 vessels, 3,006,904; Georgia, nine vessels, $5,271,768; Shenandoah, 36 vessels, $4,443,488; by tenders, 25 vessels, $22,929—total, $13,071,431, which, at the ordinary price per dollar, is £2,671,286.

THE BENEFITS OF CO-OPERATION.—Messrs. Briggs, of the Whitwood collieries, have addressed a letter to the members of the Commission on Trade Unions, giving further explanations relative to the system of industrial partnership with their workmen practiced by them for some years. They object to the system being described, as it is in paragraph 107 of the report as having the effect of "limiting the profits of the employer," and therefore not likely to be generally adopted. They point out that, on the contrary, its working in their hands has had the effect of considerably increasing their profits. Prior to the introduction they barely reached an average of 10 per cent., and therefore they adopted that figure as the point at which the fixed interest on their capital should stand, while all profits in excess should be divided between them and their men. The result has been that during the three years the system has been in operation they have received respectively a total profit or 12, 13, and 13½ per cent. on their capital, while an additional sum equal to 2, 3, and 3½ per cent. has been divided among the workmen in addition to their wages. They further point out that this great increase in profits has been caused by the greater care and diligence of the men, and consequently represents a real addition to the capital of the country.